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sential requisites of self-government. In other words, unless the State recognizes by express institutions that it itself is not the objectified reason of man, it is not a self-governing state. It must preserve and encourage and even compel organized criticism of itself, as the only means of preserving its own existence. This seems to me to be the modification of Hegel which is rendered necessary by what may perhaps be called in general the English view of the inviolable freedom of the individual. The theory that liberty is obedience to the higher self as expressed in the social order is confronted by the theory that liberty is the absence of restraint, and the antagonism is overcome in a view that 'reform' is a necessary social or political institution. Whether this solution of the controversy between freedom and restraint is based on a correct logic, whether, that is to say, the solution is confirmed or invalidated by the view taken of the nature of reality, is a question which cannot be finally disregarded. But if Mr. Bosanquet's own logical writings are any criterion, a system of logic cannot be placed in an appendix to a theory of the state.

S. W. DYDE.

ALBERTA, CANADA.

Le Psiche Sociale, Unita di Origine e di Fine. Da ENRICO RUTA. Milano, Palermo, Napoli, Reno Sandron Editore, 1909.—pp. 382.

In his preface Signor Ruta states his purpose to be, "to show that among all races of men the history of thought is one, that all, subject to their different degrees of power, are marching toward the one end, that the mission of the human species on the earth is one; that men of every country, color, and tongue are co-operating therein according to the measure of their strength; and that this is so and cannot be otherwise, because it is a law of nature." To the present writer it seems that this programme is not fully carried out. The author does not seriously attempt to take cognizance of the whole "history of thought," even his treatment of the religious and idealistic tendencies in the different races of men, which subject occupies a very large part of the volume, is necessarily incomplete; and his presentation of the ultimate outcome of human progress, the "mission of civilization" is somewhat vague. In fact, the author anticipates this charge of insufficiency of treatment in his preface, and excuses himself on the ground of the necessary limitations of space; but it may be permitted to the reader to regret that the scope of the treatise was not more limited. There is ample evidence in this work that Signor Ruta is in every respect competent to discuss with adequate thoroughness and scholarship the many important and difficult subjects which are somewhat summarily disposed of here. The earlier chapters of the book occupy ground which has been pretty well worked over by previous writers. They treat of evolution in general, of the development of human faculty, and of the application to it of natural laws. The evident generalization of all is the law of reciprocity. Individual things belong either to the molecular world—amorphous and crystalline bodies—or to the cellular world,—which includes all forms of plant and animal life. In the latter, the individuals which affect their environment through function only are subject to the

"law of adaptation"; these are plants and the lower animals. To the "law of accommodation" are to be referred all primitive or uncivilized men, that is, those that adapt their environment to themselves through the empirical exercise of their will. Civilized man, who modifies his world consciously and with scientific foresight, acts according to the "law of correction." Apart from the nomenclature there is nothing novel in this classification. The analysis of the mental growth of the fully developed or creative consciousness called by the author the "Euripsyche" appears somewhat arbitrary: the three formative stages are given as feeling, with the grades of fancy, morality, and art; thought, with the grades of reason, intellect, and science; and will, with the grades of conscience, liberty, and social action (*azione civile*). Such an apparently artificial schematism as this needs at least more explanation and justification than is offered us. Of great interest and value, on the other hand, is the exposition of the important and essential part played by the creative imagination in the drama of human progress. This is treated of in the seventh chapter as "the invention of the non-existent." In the writer's view, the ideas of a god or gods, a Utopia, whether regarded as having existed in the past or as a possibility in the future, a life after death with rewards and punishments, and all similar conceptions, are necessary results of the human power to adapt its environment to its needs, and are means by which the "Euripsyche" works toward its goal, which is the highest life for humanity through mutual love and the intellectual development of all. Man is the creator of his own god, and the character of his divinity is suited to his needs. With progressive races and men, these ideals change, and at last science will take the place of religious faith. For "the law which governs the evolution of humanity upon the earth is the law of intellectualization or correction; by which man frees himself continuously from those laws which regulate the lower forms of life, and rises into the domain of laws regulative of those forms that are ever growing better." The destiny of mankind is thus conceived as one of human intellectualization by which each individual comes to co-operate in his degree in the uplifting and the happiness of all. This ethical life is itself the resultant of purely natural forces; supernatural beliefs having their place as means making to this end, but being eventually eliminated by the progress of scientific knowledge.

In the chapters devoted to the religious ideals and moral standards of the various races of men, Signor Ruta shows a wide knowledge of his subject and the ability to make it both interesting and instructive; it demands, however, a fuller treatment than is given it here. The serious student may also regret the absence in most cases of references to the original authorities. The account of the ideal content of the religion of the Greco-Italian people seems to the present writer not quite adequate even for a sketch of this fascinating subject; but in this as in other parts of his work the author gives us much that is stimulating and suggestive. The tone of the whole book is worthy of praise; while the standpoint is scientific, the outlook is idealistic in the best sense of the word.

E. RITCHIE.